

before his sermon he looks down through his audience and notes the many absent ones who could be present if they would. Many a pastor's heart has been made heavy, and the delivery of many a sermon weakened in this way. For your pastor's sake directly and for the sake of others indirectly, attend regularly your own church services. This is the first way in which you may support your church services.

But support of church service means more than your presence there; it means the using of your social talents on the side of Christ and the church. We should all read again and again, Professor Wells' admirable little book, "Social to Save." I would not disparage social pursuits. We are so constituted that we demand them. Christ did not come to do away with society. Christianity is not asceticism. But through Christ's coming we have a new ideal of society. Our social pursuits, therefore, should be a means of grace and should be utilized in the winning of souls. We should be social not for fun but social to save. The importance of this will be seen at once when you remember that the social atmosphere of a church often does more toward the winning or the repelling of souls to the church than the best sermons of any pastor.

Do not become formal. Formality has no place in the church of Christ, even if it has a place anywhere else. Formality is akin to if not synonymous with coldness. At least the two always go together. I know churches whose atmosphere is so frigid that you could scarce tell whether they were cold storage houses or ice plants. Such churches will never draw men and women to Christ. I read somewhere of a man that was drowning. A person standing near by ran to his rescue, and picking up a plank, the first thing available, he pushed it out over the ice through which the drowning man had fallen and called to him to take hold of it. The drowning man tried, but the end towards him was coated with ice; and after trying in vain to catch hold he cried out, "In God's name give me the end of the plank that has no ice upon it." Do you not believe that men and women have been kept away from Christ, by the cold and formal greetings they got from the church?

Just here the members of our churches are losing opportunities for social effort for Christ and in support of the services of their church.

One of the aims of the Young People's Society is to help the young cultivate the social graces, and to teach them to look upon these social graces as talents held in trust for the Master.

Notes and Suggestions

Why can we not have more contributions from our societies? What are you doing? Have you found some way to make your Sunday evening service more interesting and helpful? Is your society a blessing to your church and community? If it is, write and tell others how you made it. If you have found and tried some new methods of work

tell others about them that they, too, may make use of them. Do not be selfish. Why can we not publish two or more letters each week from as many societies? Such letters will be helpful to all other societies. I am now asking for society reports, not essays. Of course we are glad to publish your essays, but we shrink from asking so much. Now who will send us the first report?

The Need of Consecration

I went to hear Ballington Booth the other night. He said many good things, but that which, to me, was exceptionally good, were his thoughts upon consecration, its need and power in the church. He used an old and familiar illustration to impress his thought. Let me give it to you. A certain king, Plutarch said, told one of his courtiers to go and examine the walls of Sparta. The courtier went, and after much searching could not find the walls of Sparta. He returned and reported to the king that he was unable to find the walls of Sparta. "Well," said the king, "I will take you and show you the walls of Sparta." The king led the courtier out into an open field in which was drawn up in battle array the Spartan army. Each man stood erect, well armed and armor bright, and showed himself to be ready to go at the command. "There," said the king to the courtier, "are the walls of Sparta, and every man a brick in the walls."

So, said Mr. Booth, the walls of the New Jerusalem, meaning thereby the church, are composed of the consecrated men and women, young and old of the church, and every consecrated individual is a *Divine Brick*.

How true and pointed is the illustration and its application. We are members of the church, but are we such as to give strength and victory to the church? Are our daily lives a defense of the church? Or are we one of the weak points in the wall?

The strength of an army, is not always commensurate with the number of men in the army, but depends upon those that are loyal to the cause for which the army stands and fights, who have given their lives for the cause and who say—

Our's not to make reply—
Our's not to reason why—
Our's but to do and die.

So the strength of the church depends solely upon the number of consecrated persons in the church. The strength is not determined by counting noses, but knowing its number of persons that are consecrated. *O, for a deeper consecration.*

We have yet about two thousand topic cards. Can we not dispose of them? This as you know is our only source of income and we are selling them at so close a margin that unless all are sold, we can not keep up expenses. These cards are good for six months. They will run out about time of National Conference when we hope to have on sale topic cards for the next year. The cards are 50 cents per hundred.

W. D. FURRY.

The Christian Life

Our Light

The day is done, its hours have run,
And Thou hast taken count of all—
The scanty triumphs grace hath won,
The broken vow, the frequent fall.
Thro life's long day and death's dark night,
O gentle Jesus, be our light.

Grant us, dear Lord, from evil ways
True absolution and release.
And bless us more than in past days
With purity and inward peace.
Thro life's long day and death's dark night,
O gentle Jesus, be our light.

—Faber.

PRAYER MEETING TOPICS

PARABLE OF JESUS—"THE DRAW NET."

I The Parable.—Matt. 13: 47-50

- Last of this series of seven. (1) What did each illustrate?
- This similar to parable of the tares. vs. 24-31.
- This different from parable of the tares. (1) That illustrates "the seed." (2) This "the cleansing of the kingdom" finally.

II Interpretation.

"The kingdom" is like unto:

- "A net," not a dip net, but a seine. (Not the same word is used in Greek in Matt. 4: 18 as here. There it means a dip net, here a seine.)
- Which "was cast into the sea"—not a small river or stream, as the Jewish nation might represent, but the great sea of humanity. John. 12: 32.
- And gathered of every kind. Matt. 22: 9, 10. (a) Would that include poor as well as rich? Jas. 2: 1-6. (b) Would that include heathens as well as civilized? Mark 16: 15, 16; Rom. 2: 11.
- "Gathered the good into vessels, but cast the bad away." Notice Jesus' interpretation: (a) Who were to separate "good" from "bad?" v. 49. (1) Why shouldn't men? (b) "Good fish"—"the just," "bad fish"—"the wicked." (c) Does this parable teach us to put hypocrites out of the church? (d) The place of "the good"—"vessels." v. 30; John 14: 2. (e) The place of "the bad"—"a furnace of fire." Rev. 21: 8.

J. L. GILLIN.

THE ANGEL PRESENCE

RUBY C. TELLER

What a comfort it is to feel the presence of God's angels ever about us! We are often very weary, the journey is so long, the prospects seem anything but bright, and still we must struggle on. If man was the only help within our reach, we might well despair. But, ah! I am ever conscious of a heavenly hand bearing me upward when I am too weak to help myself. When daylight is gone and I sink down on my couch to sleep, I am aware that guardian angels are hovering near to sing me to my rest. Guiding my footsteps thro the day and watching my slumbers thro the night. Is it not sweet to think